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## The Wake of the Past.

CHARLES L. O'DONNELL, '06.

HERE in the calm of my room  
Though peace in abundance is mine,  
At times, for the past with its gloom,  
Its glory and gloom I pine.

Over my window's broad sill  
Flowers from the garden climb,  
And the sweet air is loud with the thrill  
Of lyrics the swallows rhyme.

Calmness that nothing might break  
Were it not, in the face of it all,  
That turbulent memories wake  
At beck of the faintest call.

When evening hushes the bird  
And darkness clings all around,  
Voices of old that I heard  
Find echo in every sound.

And oft I am torn from the now  
And carried a dark woods through  
To a spot 'neath a dripping bough  
Where slumbers the dust of you.

So here in the calm of my room,  
Though peace in abundance is mine,  
At times, for the past with its gloom,  
Its glory and gloom I pine.

"It is impossible to consider the life of man seriously, and not to be made aware of its utter vanity, if it begin and end wholly in this world. But the doctrine of the utter vanity of life is a doctrine of despair, and life is hope. Mankind, therefore, will continue to believe in God and the soul, while they continue to cherish life."

## Is Shylock a True Jew?\*

THOMAS P. IRVING, '04.



IN reading Shakspeare we often wonder at the poet's accurate representations. His works are filled with the fruits of keen observation; he plays over the entire gamut of human knowledge, and seems often to bring from each key a clearer and truer note than an adept would. At one time he portrays with marvellous precision the workings of a madman's mind; at another he gives us the results of well-balanced, philosophic reasoning; here he pictures the actions of the rabble swayed to and fro by public opinion; there he paints the deliberations of the composed sage; in one place he presents to us a character ideally true and beautiful; again he outlines the most perverse villain, and so on through the many phases of human nature.

In the presence of such facts it may seem bold for anyone to question the accuracy of Shakspeare's portrayal of Shylock. To examine whether or not Shylock is a true Jew may appear useless, and some may think it is even a loss of time to pay attention to any such objection. Yet the objections have been made, and though they do not appear to be very weighty, an examination of the make-up of Shylock will serve, I think, to do away with any reasonable doubt we may have about the exactness of the portrayal of Jewish character.

\* Prize essay for English Medal.

That Shylock is some sort of Jew no one denies, for in his own words we are given to understand that he is of the Hebrew race. The question, however, is not about this point, but we wish to prove that he is a thorough-going Jew, a man having Hebrew tendencies, a man that hates what his nation hates and likes what it likes, and lastly, a man whose philosophy of life is based on Judaism. As Shakspeare, always true to his craft, first conceives a character and then allows it to work itself out, so we can get the best insight into the man by studying him as portrayed in the words and actions not only of himself but of those around him.

When we have discovered the various traits that Shylock has we shall see that they fall into two groups, groups distinct in analyzation, but when combined give us at one and the same time the Jew and Shylock. These characteristics may be called national and personal. The national traits are clearly and strongly brought out, and whenever an individual peculiarity exists it is almost always drawn according to Jewish principles. Sometimes the personal trait may be the result of the circumstances in which the man lives; again it may be an innate peculiarity that distinguishes one person from another.

To obtain an accurate idea of Shylock it is necessary to take into consideration the surroundings in which he lived; and besides we must look into the wrongs he was compelled to suffer. In the first place, when we read the "Merchant of Venice" we are at once aware that in this drama there are two modes of life, the one merciful, at least in theory; the other, relentlessly unmerciful. There are presented to us the Christian and the Jewish codes of morals viewed as practical systems. The Christian side is the stronger, for more forces are engaged in carrying out the work. This group of persons is hostile to the Jewish, and consequently we have to expect that wrongs will be heaped upon the poor Hebrew, especially so when the Christians do not act as they profess.

In considering the wrongs Shylock has suffered, we first notice that they fall into two divisions. We see him first as

the representative of a race that for ages has been despised and abused. He looks back through the centuries and sees the insults and outrages that have been heaped upon his sacred nation, and then he arrives at the conclusion that 'sufferance is the badge of all his tribe.' He comes to feel the insults offered to his forefathers as if offered to himself; and the thought that these wrongs have been unavenged comes home to him with a marked bitterness. Such is one of the wrongs Shylock suffers.

The second group consists of those that he himself suffers at the hands of the men with whom he is associated. He is practically alone in the midst of his enemies; enemies that are not living up to what they profess; enemies that seem to delight in making the old Hebrew the butt of their ridicule and insult. By one of these persons he has been "rated about his moneys, called misbeliever, cut-throat, dog, spit upon and footed as a stranger cur!" They have also laughed at his losses, mocked at his gains, scorned his nation, "cooled his friends" and "heated his enemies," and all this because he is a Jew. This they do when Shylock is in their power; but when the pendulum swings to the other side and they are in his power, then they are not so abusive; but when they regain the ascendancy their invectives are again poured forth upon the forsaken Hebrew.

These wrongs have for the most part affected him in his social and financial dealings. There is, however, another event which took place that came nearer to him, one that destroyed whatever little joy there may have been left for him in family and home. His daughter, Jessica, living in a Christian atmosphere, has become discontented and wishes to be as free as the other young persons of her time. This leads to her elopement with a Christian. For Shylock, this is a grievous wrong. To elope is bad enough, but to run away with a Christian renders the deed still more detestable. This wrong also has come to Shylock through the instrumentality of his enemies. The result of so many abuses naturally is that the Jew finally becomes hardened, and in the

end he can face the most cutting insult with scarcely a wince. He has come to see that sufferance is his badge, and each time he goes upon the mart he expects reproach. The enormity of his suffering and the effect it must have had upon him may, to some extent, account for the relentless determination he showed when he had Antonio in his power.

Naturally enough, out of these wrongs, which both he and his ancestors have suffered, there arose a hatred of the Christians. This passion manifested itself in the very beginning when on seeing Antonio he says: "I hate him for he is a Christian." Here Shylock's detestation is based upon religious motives. But there is another foundation upon which his dislike is founded, namely, money. The fact that Antonio "lends out money gratis" and "brings down the rate of usance in Venice," seems to Shylock adequate reason for hate. Another case occurs where the Jew has been "bid forth to supper" by the Christians. Before this the headstrong Hebrew has declared that he would not eat with the Christians, yet when the time comes he decides to go. Why does he do this? His own words answer the question: "I'll go in hate, to feed upon the prodigal Christian." Again, after losing Launcelot, he says: "Therefore, I part with him, and part with him to one that I would have him help to waste his borrowed purse."

In still another place Antonio says that the Jew hates him because he "has oft deliver'd from his forfeitures many that have at times made moan to him." All these reasons are from the standpoint of money. The Jew wishes to preserve his prestige upon the Rialto; whether he does this by increasing his own store of wealth or by decreasing Antonio's it matters little. He rejoices to see that a prodigal has been introduced into his rival's service; he is sad and hateful whenever Antonio rescues debtors from his miserly clutches. His hate extends even to Christian customs, for he warns Jessica not to "thrust her head into the public street to gaze on Christian fools with varnished faces." Anything it seems that is of the Christian type is by that very fact hateful to the Jew. His passion is strong, for it is what prompts him to

pursue his relentless course against the merchant. He gives no reason for his mode of action, "more than a lodged hate and certain loathing" he bears Antonio. These proofs of the Hebrew's hate give us to understand that underlying all this enmity is the thought: "I am a Jew, he is a Christian, therefore it is necessary for me to hate him." This feeling seems to permeate all his actions, but especially do we see it in all its relentlessness and cruelty when he has gained power over Antonio.

From the combination of these two elements—the abuses real or imaginary that he suffers at the hands of the Christians, and his hatred for this race—there springs up in Shylock's heart a spirit of revenge. In almost every point he has been wronged; at every turn he has met the fawning publican's likeness, and many of the attempts he has made to augment his power have been thwarted by the hand of a Christian. Join these wrongs to his hate, and for Shylock revenge was the logical consequence. As we shall see later the Jew's code of morals allowed him to seek revenge. Again he himself gives us to understand that Christian example teaches revenge. "If a Jew wrong a Christian what is his humility? Revenge: therefore Shylock asks, if a Christian wrong a Jew what should his sufferance be by Christian example?" and for him the conclusion is revenge.

Throughout the play there is abundant evidence given to show us that Shylock did actually live up to a rule of revenge. Scarcely has he called to mind the reasons for his hate than he resolves "to feed fat the ancient grudge he bears Antonio," and again he says, "Cursed be my tribe if I forgive him." But he need not fear that a curse will fall on his tribe, for the spirit of retaliation is almost the paramount motive of his actions. At first he is handicapped to some extent; but to bring about his purpose he works craftily, and ensnares Antonio in the trap. The passion shows itself in a calm way through the succeeding actions, but it bursts forth again exultingly when Tubal tells him of Antonio's losses. Almost his first words are, "Thank God!" How dire the revenge when a man makes it almost religious! How he rejoices when told that it is impossible for Antonio to

avoid bankruptcy! He gives free rein to his feelings, and says: "I am very glad of it: I'll plague him; I'll torture him; I'm glad of it." One of the proofs of the extent of this passion occurs when after spending much money in the vain search for Jessica he laments that he has "no satisfaction, no revenge."

Nowhere does this passion show itself so hasty and implacable as in the scenes where Shylock gains the upperhand. To have Antonio's flesh is his highest ambition. Not on account of the value of the flesh does he want it, but because "it will feed his revenge." Money is a power for him, yet, according to Jessica, her father has told his friends "that he would rather have Antonio's flesh than twenty times the value of the sum." We should scarcely believe this did not his actions in the trial scene confirm the report. A sum much larger than his bond has been offered him, yet he refuses all. He clings stubbornly to his bond. Mercy, pity and even the love of money seem to be smothered out; there remains but one desire—"the penalty and the forfeit of his bond."

Along with this relentlessness there goes a haste that makes his actions still more detestable. Once the judge has pronounced the sentence in Shylock's favor the old miser wishes to carry it out immediately. His words to the judge, "we trifle time" and "come, prepare," show us that a nervous anxiousness has taken possession of his soul. So great is his craving for Christian blood that for him to delay is punishment. This is the abnormal desire of revenge in Shylock, a revenge that can be conceived to be no other than that of any injured Jew for his Christian persecutor.

We come now to a trait that goes far to prove that Shylock is a Jew of the true type, namely, his Jewish devotion. We mean thereby that all that he does is either for his nation or, to some extent, in accordance with that nation's principles. In the first place, as we have seen, his hate and revenge were prompted by the thought that his ancestors had been wronged. Such phrases as "he hates our sacred nation," "he scorned my nation," and "sufferance is the badge of all our tribe," show clearly that his race's interests are near and dear to

him. Besides this we are convinced that Shylock's morality is based upon the doctrine of an "eye for an eye and a tooth for a tooth." Kindness and pity are not to be expected from him. Around the hearthstone of his early home there were no influences to foster the spirit of the Christian. Even from the cradle we may suppose that he had lived in an atmosphere that would blight any flower of forgiveness that might chance to spring up. The family conversation was probably of wrongs suffered, of plotted deeds of revenge and of foiled attempts to carry them out. The child Shylock had his soul steeped with this spirit. Before his youthful imagination there gamboled those dreadful images, and before the mature mind those wrongs paraded, but now they were strong with a determination to retaliate upon the evil-doers. He is one of a downtrodden nation, and he is determined to take a stand to avenge the insults offered his race, however feeble that stand may be. It is on this account that he ignores Portia's plea, a plea that is replete with Christian sentiment, a plea that must touch every Christian heart, but a plea that is lost on the Jew, for he deems its basic principles but folly.

There remain a few more traits that tend to prove Shylock's devotion. He makes use of Old Testament references. He cites Jacob's hire to justify the taking of interest. He swears by Jacob's staff and he calls upon Father Abraham to witness "what those Christians are." Lastly, Shylock clings to the home customs of the Jews. He does not wish his daughter to associate with the Christians nor to take on any of their ways. She is the child of a Jew and he wishes her to live as such. Viewing Shylock's action in this way it does not seem possible that in the face of his strict adherence to Jewish principles and customs we can say that he is anything but a true Jew.

(CONCLUSION NEXT WEEK.)

If it were conceivable that God, instead of being the beginning and cause of all things, should be only their final result, to believe in Him and seek Him with all one's strength, would still be the only happiness and the highest wisdom.—*Spalding*.

Varsity Verse.

A CITY SHOWER.

I HEAR the patting rain  
As it spatters on the pane,  
And a-neighbor,  
The swish of splashing feet,  
As they scurry down the street  
Dark and drear.

The sparrows quit the leaves  
Huddle 'neath the dripping eaves  
Twitting loud;  
The babe with blinking eye  
Sees the silver shafts that fly  
From the cloud.

The curling cloud is gone  
And a happy boyish throng  
Scamper out.  
"Their tanned feet splash and wade"  
In the pools the storm has laid  
All about.

The sparrows spread their wing  
For the leafy boughs that swing  
In the sun;  
And the people hurry by  
To the work the sprinkling sky  
Kept undone.

E. P. .B

IN OCTOBER.

Hear the trouble of the winds  
As they stop and shake the pines  
In their flight;  
Giving what a lonesome tone,  
Half a sigh and half a moan,  
To the night.

How the frost throws its white stain  
Over every window-pane,  
High and low.  
And the winds a-quivering still  
Seem to speak the vacant sill  
Of the snow.

B. E. T.

REQUITAL.

(After Shelley.)

Perfumes when the tube-rose dies  
Scent the tomb wherein it lies,  
Sunlight when the sun low burns  
On all the earth its beauty turns,  
Flowers when small seeds decay  
Spring forth from the swarthy clay;  
And so thy words when thou depart  
Shall keep hope's flame within my heart.

T. E. B.

HOMAGE.

Lo! when He died, out of their mouldered bed  
Swift rose the forms of long-departed dead,  
Who when they gazed upon His crowned head,—  
Dropt diamond tears those eyes where worms had fed.

T. E.

The Keepsakes.

JAMES R. RECORD, '05.

Long before the morning sun had dimmed the stars and paled the moon, just when the trees on the mountain tops let the first rays of dawn into the valley below, the two scouts—"Dal" Hale and Juan Perez—were astir. Being near the Mexican settlements and far beyond Indian haunts, they made a small camp fire, the first since leaving the Colorado, and prepared and ate a warm meal. Immediately afterward they set out on their journey at a brisk pace.

At sunrise the two horsemen suddenly drew up before a vacant ranch house; the Mexican took from his coat, or rather from his vest, a handsome gold button impressed with the Spanish royal arms, and mumbling a sentence or two handed it to the American; then after a warm hand clasp they parted. Their ponies had taken barely ten steps when the Mexican was cautiously hailed by his companion, and the two returned to the house. The American spoke first: they had travelled together, he said, from the Rio Grande to the Pacific and back again; for seven long years the same fire had warmed them both; powder, lead and meat had been shared in common; the one had cut as many notches in his rifle stock as the other; neither dared accuse his companion of fear; Mexican had as true an eye as American; Fremont honored Juan as highly as he honored "Dal;" why not therefore part sworn friends? If one could make a peace offering why not the other? The speaker thereupon unloosed a silver-mounted hunting knife, a gift from the "Pathfinder" of the West, and extended it to Perez. He also offered at the same time an elegant brace of pistols—inlaid with silver and ivory—presented to Hale by a party of gold seekers for some service or other, the exact nature of which was never revealed. The Mexican spoke briefly but warmly his thanks, and the two scouts parted once more—the one to join the Mexican army against Texas, the other to seek his home in Tennessee.

Between the outermost Mexican ranches

and the first settlement in Texas lay a wild, uninhabited strip of land, avoided by travellers on account of hostile tribes and dangerous packs of coyotes, shunned as much as possible by soldiers because of the difficulty they invariably had in finding food and water. Across this solitary wild Hale prepared to ride; from Indians he feared little, the wolves were more dangerous, most of all, the scarcity of food for man and beast worried him; nevertheless, with a true frontier spirit the old scout forded the treacherous Rio Grande and started across the prairie. Behind him the snowy peaks of a mountain range were visible; to an eye as accurate as Hale's a ranch house or herd of cattle appeared on the Mexican shores; large coffee plantations filled the Mexican valleys and crawled partly up the mountain sides. Before him spread a vast plain, its limits unknown even to the old ranger; a ridge or a gully, perhaps a prairie dog village alone, interrupted the unaccustomed eye as it strove to find a house, a grove or a lake somewhere on the face of that endless pampas. Far to the left was the home of the savage Apache and blanketed Navajo; to the right lay the Gulf of Mexico. Between the Rio Grande and Tennessee two thousand miles stretched; there bands of hostile Indians had their homes; two armies—the patriots of Texas and the tyrants of Mexico—faced each other; "Bad Man's Land" teeming with murder and filled with robbers offered fresh dangers. "Dal." Hale merely spoke to send his pony forward, glad to be once more safely on his native range and among his untamed companions. By sunset the Mexican shore had faded into a dark line rising slightly above the monotonous wave of the prairie, and the rider and horse began to look for a suitable camp.

The traveller continued his lone ride day by day without mishap or trouble as far as the Pecos River where a rest was taken. Neither Mexican nor Texan, neither Indian nor wild beast, had molested him thus far, and the old scout started from the river in excellent spirits. North of the Pecos and directly west of San Antonio, which post Hale was trying to skirt around, a small company of frontiersmen by chance met him.

At first the commander, Captain Burleson, after putting a few ordinary questions, dismissed the traveller; but when the button with the Spanish design caught Burleson's eye he quickly changed his mind and arrested "Dal," not as being a mere scout but as a spy sent out by Santa Anna to visit the Alamo. Burleson immediately conducted his prisoner to San Antonio where sentence could be passed. As the troop rode across the plaza before the cathedral, fortunate for Hale, Davy Crockett met them and at once recognized their prisoner as his comrade in the Seminole War and his second in a duel back in Tennessee. The prisoner was released as promptly as he was arrested, and although Crockett wanted him to join the patriots, Hale remained firm in the plan to visit his old home, and left San Antonio that very night.

At noon on the following day the scout reached Murray's store on Baker's Creek, and learning from a half-breed that a company of Mexican cavalry passed earlier in the forenoon making for Goliad, he changed his course and started straight for the Gulf. Next morning he awoke to find himself surrounded by five hundred Mexican cavalrymen who enjoyed immensely their prisoner's wonder and dismay. He was dragged before Santa Anna, and charged with being an emissary of Spain to stir up an insurrection in Texas against the Mexican republic. For positive evidence of his mission his captors pointed to the gold button stamped with the royal arms of Spain. Luck again favored the prisoner, for instead of being executed at once he was sent back to Monterey, there to be closely held until Santa Anna put down the rebels.

When Hale entered the fortress at Monterey he met as his jailor no other than Juan Perez, now colonel in the army of Mexico, but lately Hale's friend and comrade on the trip to California. Colonel Perez of course was able to release his prisoner after a short while, and Hale left by boat for New Orleans where he joined a party of Americans on their way to Texas. He reached the patriot camp immediately after the victory of San Jacinto and in time to save his former jailor, comrade and friend, Juan Pérez, whom the followers of Houston were preparing to shoot. Colonel

Perez was perhaps the last of Santa Anna's men to leave the field, and the victorious Texans overtook him when their blood was hottest and their enthusiasm greatest. The silver mounted dagger undeniably brought from the States and the pistols exactly of the same type and calibre as those found in the American army naturally led to hasty surmises. The troop immediately and without dissent held that the knife and side arms had belonged to a victim of the Alamo or Goliad massacres, and the soldiers were about to visit summary punishment on the captive's head, when Hale arrived and cleared up the matter. The very next morning "Dal" Hale and Juan Perez left for Santa Fé, each wearing the other's gift, and a happy smile besides. At Santa Fé they joined an expedition bound for California, and as far as I know never again wandered within the confines of Texas or Mexico.

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### Gladstone the Statesman.

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ERNEST E. HAMMER, '04.

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In looking over the names that illumine the pages of nineteenth century history, three stand out pre-eminent before the rest. The first is Bismarck,\* that stern, inflexible, chancellor of Germany, before the domination of whose iron will the strength of France was broken and all Germany welded into a bond of indissoluble confederation. The next is our late Pope, Leo XIII., a man of mild and lovable character, who had more duties to perform than any other man of the age, for on him rested the government of Church and State. He was indeed the shepherd of the people, both on account of his wide learning and his great old age. He may not have been the best statesman of the time, yet few would dispute that title were it claimed for him.† The third is that "Grand Old Man," Gladstone, during whose career

\* The two greatest statesmen of contemporary history, Bismarck and Gladstone, were scarcely known to each other.

† There have been but two charges of mistake in statesmanship brought against Leo XIII. One is the alleged mistake in dealing with Bismarck; the other concerns the Irish Land Bill.

the whole political fabric of England underwent a complete change, bringing to the country more prosperity than it enjoyed at any other period of its history. He was a man of remarkable openness of character; one of those few who when they have made a mistake are the first to note and rectify it. He had often been criticised for seeming flexibleness of principle; yet this very righting of wrong gained for him the title of the "greatest statesman of the day." Unlike most Englishmen he did not consider England the world, nor his country the only one where liberty flourished. He watched the contemporary history of all countries, and took as much interest in the struggle of the oppressed in Bulgaria and Ireland as if the inhabitants of those countries, were his compatriots. He was of a deeply religious frame of mind, but tempered his devotion to his own religion with a like devotion to religious equality. From his childhood, every act he performed, every word he uttered, seemed to mark him out a future distinguishè of the rostrum. His voice was clear, very musical and attractive. In pitch it was a rich baritone, and so distinct that even in his maiden speech, delivered before a very crowded house, hardly a word was lost upon the audience. He possessed great natural powers of elocution, and all his gestures and positions seemed to suit the occasion.

William Ewart Gladstone was born in Rodney Street, Liverpool, December 29, 1809, and although English by birth, he was by blood purely Scotch; for his father was a Lowland Scot and his mother of Highland descent. His grandfather was a corn merchant; his father, John Gladstone, began as clerk to a Liverpool merchant, and in time became a millionaire. He was made a Sir; and rich and influential, he became sufficiently interested in politics to hold for seven years a seat in Parliament where he was an ardent supporter of Canning. John Gladstone always encouraged his sons to practise debating; and many were the arguments, long and protracted, that took place between father and son.

The great statesman was the third son. His mother, the daughter of Provost Robertson of Dingwall, was noted for the sweetness

of her disposition and the care she took to implant the principles of religion in the bosoms of her children.\* Ewart at the age of twelve was sent to Eton College; but being rather shocked at his new surroundings and the profligate conduct of his fellow-students, he associated with but few of them. He took little part in athletics, yet he had by nature a robust constitution and excellent proportions. By the natural pallor of his face, his well-formed features, flashing black eyes, luxurious black hair, and imposing presence, he gained for himself the reputation of being "the prettiest boy that ever went to Eton." Later he went to Christ Church College.†

Gladstone made his first parliamentary speech in the spring of 1833 before a house crowded with the leading statesmen, who had come to witness a grand display of oratorical ability and university learning,—ending with the usual breakdown. All were disappointed. Gladstone's clear, impressive voice rang out in every corner of the vast assembly. Jeers gave way to silence, then to attention; and gradually all were won over as he disclosed step by step, in simple word and natural gesture, the many evils of a proposed step which would bring "little change and much evil" upon the land. His maiden speech was against reform, but when time had somewhat cooled his youthful ardor all his efforts were put forth to introduce that great principle which he had formerly declared dangerous.

When his first term of office expired he was again returned to Parliament by Newark. At the end of his second, to keep him from doing mischief, he was safely shelved with a secretaryship until 1841, when, much to his own displeasure,—for according to Mrs. Gladstone, in an interview

\* G., up to the time when he could no longer get out of bed, knelt down morning and evening to pour out his soul to his Maker. He disdained old age as an excuse to say prayers sitting or in bed.

† At Christ Church he attracted the attention of Lord Newcastle, a leading Liberal of the day, who became G's political patron for a time, and introduced him into Parliament as the representative of Newark. It is also a notable fact that Christ Church College has turned out seven prime ministers,—including Gladstone,—Lord Liverpool, George Canning, Sir Robert Peel, Lord Derby and the Lords Salisbury and Rosebery.

granted in 1893, her husband "was greatly disheartened because he did not receive the Irish secretaryship, to follow Thomas Drummond and assist in governing Ireland according to his ideas and principles"—he was appointed to the Board of Trade. In 1844, by the passage of his Railroad Act legalizing the claims of the masses to cheap locomotion, he fired his first great political gun, the echoes of which are still resounding in the ears of all peoples.

His first budget in 1853 abolished the duty on over one hundred articles, and relieved the people of taxation to the amount of £5,000,000. This was followed by his bill which abolished, despite the opposition of the conservative party and the House of Lords, the prohibitive tax on newspapers.

Daniel O'Connell, the great Irish orator, had early become interested in the career of the rising Gladstone, and in the friendship that sprung up between them, the long tale of grievances was unfolded, which gained first the sympathy and later the enrollment of the future Premier in the Irish cause. In 1869, he carried his disestablishment of the Irish Church Act by which the Irish people were relieved of supporting a church of which less than one-tenth were members. But his greatest achievement, the one for which he will ever be blessed and remembered, came in 1870, when by his Irish land bill he checked the injustice and robbery of landlords.

Some people are apt to sneer at the great good done for the Irish tenant by Gladstone; but all criticism, and much more, all contempt, is the height of ignorance; for it was absolutely necessary in the pursuit of justice to make known and legalize the right a tenant had to the soil. There could not possibly be any fair sale of property otherwise; for it is a fact that up to the year 1870, the contract between landlord and tenant was governed by what was called free contract; *i. e.*, no matter how much improvement a tenant made upon the land, he got nothing in return; and no matter how much labor and money he expended upon the ground, if the landlord wished to take his property he had but to order the tenant to evacuate. If the latter resisted, he was evicted by the sheriff. In England, the landlords generally let out

a farm with all improvements, such as, draining and fencing the land, furnishing a dwelling house and other necessary buildings. In Ireland the landlord rented nothing but the bare soil: The tenant drained the land, built all his own fences and buildings, yet had no legal interest in them. His privileges consisted merely of living on the land from year to year, and of being not only subject to increased rent on his own improvements, but also to eviction and confiscation. The act practically did two things: It recognized the tenant's property in the soil and established indirectly his right of occupation. If evicted it gave him compensation for certain classes of improvements, and, in well-defined cases, it granted compensation for the mere act of disturbance. The Act failed to be perfect in that it did all this when the tenant was being evicted. But Gladstone's would-be defilers sneered not because the Act was not a complete success, but because he, an Englishman, introduced a bill for Irish benefaction. Gladstone heeded not the scoffers, but sought to do justice to all people.

In 1880, at the age of seventy-one, he showed that his sympathy with the oppressed was sincere by denouncing the Bulgarian atrocities. In the same year he gained one of his greatest political triumphs by hurling Lord Beaconsfield, the Tory leader, from office. The Premier himself was a Liberal, but his liberalism was mixed with conservatism to such an extent that one could hardly be distinguished from the other; wherefore, many have styled him "the greatest Conservative of the time." He has been severely criticised as inconsistent in policy for entering public life as a member of one party and afterwards becoming the leader of another. But this was also the course of Beaconsfield, who began as a Radical; of Parnell, who began as a Tory; and of W. H. Smith, who became leader of the Conservatives only after having been blackballed at a London liberal club.

In 1884, by his Franchise Bill, Gladstone added no less than two million votes to the number of Irish electors, thereby enabling them to return to Parliament eighty-six pledged supporters of the Irish

cause. In 1886, Gladstone again led his party to victory, and withstood the temporary defeat of his Home Rule Bill with the same equanimity that characterized all his victories. During the last few years of his life he almost brought his countrymen to look upon the unjust system of Irish government in the same light in which he regarded it. It has been charged that he espoused Home Rule for the first time in 1886. If this charge means open advocacy it may be true; but his wife's testimony that he wished to join the Irish party in forty-one clearly proves that he was at least kindly toward Home Rule for more than forty years.

As one who made mistakes and rectified them, Gladstone is to be remembered as a sincere and genuine man; as an advocate of the weak against the strong, of the oppressed against their oppressors, he merits the admiration of posterity. He ever sought by word and example to teach the world that the law of nations as well as that of individuals is impartiality in dispensing justice, whether he who sues be alien or citizen.

In his four successful administrations he was directly responsible for the establishment of public parliamentary trains at one penny a mile, for the abolition of the paper tax, making penny papers a possibility, and for large reductions of taxation. The Irish bill redounds entirely to his personal credit. It was under his premiership that public education was introduced into England, and voters secured from molestation and coercion at the polls by means of the Ballot Act. He died on the 19th of May, 1898, and was laid to rest amid universal grief, "for he was good, if ever good man was." By the irony of fate he lies in death by the side of the man who was his only enemy in life: Disraeli and Gladstone sleep side by side in the illustrious sepulchre of English authors, heroes and statesmen.

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"A MAN reveals himself in his speech, his gestures, his walk, his house, his dress, in his postures and greetings, in the tones of his voice, in all that he does or surrounds himself with; and it all not only discovers him, but helps to make him what he is."

# NOTRE DAME SCHOLASTIC

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Notre Dame, Indiana, October 1, 1904.

—The success of any publication depends largely on the support it receives from subscribers. This is especially true of a college paper whose contributors receive nothing at all in the way of financial remuneration. If no interest is taken in the magazine they feel that their efforts are in a measure wasted, and thus a very valuable stimulus to writing is lost. Furthermore the cost of printing such a publication is not inconsiderable, as anyone who has been connected with the business management of a paper can testify. We feel sure that the student body is interested in its college magazine. This interest can be shown in a twofold way: by writing for the SCHOLASTIC, or by joining its subscription list; the latter means is probably more feasible to the great majority of students.

Again its columns usually contain items of interest to parents and friends of students. It aims to chronicle in a readable manner the happenings of our college world,—events which, though unimportant to the public at large, concern very intimately members of our large college family. It strives further to give all information concerning the alumni, and naturally looks to that body for support. It hopes to perform these services during the year before us in as pleasing a fashion as possible, and asks in return that the students, alumni and friends of the University will show their appreciation by subscribing for the paper. That will be deemed the heartiest kind of encouragement.

—Count Leo Tolstoi in a recent article denounces song of all kinds as frivolous, and foreign to all serious-minded folk. Wise men, he contends, love to talk about God

and faith and the soul; they have no time for anything so light and trivial as even national folk-song (which he formerly commended.) However, this view might seem to spring rather from bitterness of heart than from a spirit of ripe benevolence. It is known to all that the ancient Israelites regarded song as a most appropriate mode of worship,—the Psalms of David surely make this clear. Men of all lands and ages have heard their inspiration to battle in the bard's warlike strains; triumph has expressed itself in the pæan of victory. Sorrow has grown less heavy when poured out in song; love and friendship find it their constant medium of expression. And even despair has soothed itself with song,—for the negro slaves chanted melodies while the dawn of freedom was yet far from their vision. Count Tolstoi's opinion is surely of weight, merely because it is his opinion, if for no other reason; but the repression and ultimate abandonment of song which he earnestly counsels, would surely decrease the happiness of humanity for which he so valiantly strives.

—A significant fact becomes evident from a perusal of our personal column this week. It will be noted that two graduates of the Notre Dame law school are candidates for congress, while others have been chosen to stand for many other important offices. That our law men pass bar examinations with comparative ease, competing successfully with graduates of much larger universities is a generally recognized fact. A system which yields such results, and yields them in so consistent a fashion as a record of our law graduates in the past testifies, needs no further encomium. The Dean of the law college, Colonel Hoynes, is certainly to be congratulated.

—The opening of the football season logically brings up the question of supporting the team. The captain, coach and trainer are putting forth all effort and ingenuity to round out an eleven which will be a credit to the University; the members of the team and the substitutes are showing their spirit in the cheerfulness with which they report for practice; an excellent

schedule has been arranged; and in the parlance of the campus, unadorned but withal suggestive, it is now "up to the students." They should surely be willing to encourage the Varsity by every fair means possible. If this is done we can hope to sustain our record of last year and add new lustre to the glory of old Notre Dame. So turn out to the games, and give the yells with a vim that would put spirit into a stone. The team will do the rest.

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### The Realism of L'Allegro and Il Penseroso.

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Poetry, according to Aristotle, is the art of imitation. The epic, the tragedy, and the comedy, are all species of imitation, each striving to paint in its own colors some phase of human life, to impart the permanent possibilities of human nature, to reveal what may happen to the highest characters. For the most part the incidents of great dramas are unreal, untrue, improbable; yet this very unreality shows us the reality—what ought to be,—that there is in us a power to be more than we are. The province of true poetry, then, is to imitate the desirable instead of the desired, the lasting rather than the fleeting.

"The significance, even for poetic purposes," says Sauerteig, "that lies in reality is too apt to escape us." The fictitious element in poetry so far dominates us that the verisimilitude of the great masters and the lessons they imply are overlooked. This failing we can ascribe to no one but ourselves. Most of us, perhaps, read poetry simply for the story or the beauty of diction, never making an effort to derive the philosophy that is clothed in such beautiful garments, or the moral that all real poetry—which is itself truth—must contain.

"All mythologies," says Carlyle, "were once philosophies, were believed." On this ground then we can justify the reality of the Iliad, Odyssey, Æneid, Mahabharata, in fact, all the great epics of the ancients both East and West. Our own tongue can boast of a Beowulf, whose fame spread far and wide through all the Danish land. The deeds of gods and goddesses, the story of Savitri, and the heroism of Beowulf we say

are real, because the people believed such characters to have actually existed and performed the deeds ascribed to them. Imagination never exerts over us the power that realization does; idealism we cast aside for the substantiality and truth of realism.

Milton's poems, especially the shorter idylls and lyrics, are indeed songs expressive of reality in its highest sense. His idylls, in particular, L'Allegro and Il Penseroso, are true pictures of the wood and field. Thoroughly naturalistic, they inspire one with thoughts far different indeed from those awakened by the scenes of crowded city streets and habitation. It is the fresh charm of country life, rural sights and sounds, the scent of flowers, which are portrayed in these two poems with a truly living touch. They have been described as "masterpieces of description."

In these two idylls, Milton is more than a poet of nature; his theme is also man "in the two contrasted moods of joyous emotion and grave reflection." Indeed, here he paints man; not man in general, but a particular man,—Milton, his own taste, character and habits.

The exact date of the poems is unknown, but they belong to the Horton period, and were probably written about sixteen hundred and thirty-two. Very probably they were suggested by a poem in Burton's "Anatomy of Melancholy" and also by a few beautiful lines from Beaumont and Fletcher. For instance, "Nice Valour" begins thus:

Hence all you vain delights  
As short as are the nights  
Wherein you spend your folly,  
There's naught in this life sweet,  
If wise men were to see't,  
But only melancholy,  
O, sweetest melancholy!

#### Il Penseroso,

Hence, vain, deluding joys  
The brood of Folly without father bred,  
How little you lested,  
Or fill the fixed mind with all your toys,  
Dwell in some idle brain,  
But hail! thou Goddess sage and holy!  
Hail, divinest melancholy!

It is quite evident that Milton borrowed much from "Nice Valour," and indeed very little of the former can remain unnoticed whenever the latter is praised; but we

would not say that Milton is indebted to Beaumont's song for his *Penseroso*. Doubtlessly many beautiful lines and images in *Melancholy* were supplied by "Nice Valour:" but the sentiment of the poem distinctively displays a Milton, whose sadness is that of a scholar, while Beaumont's is that of a swain.

*L'Allegro* is a poem of the lightest vein, expressing the emotions of the poet in a joyful mood. *Il Penseroso*, on the contrary, while just original, is more solemn and more deeply colored in its imagery. The poems are rather real than sentimental, tangible rather than fanciful. For the most part the images are within the power of everyone's observation; they exist bodily, fresh, forcible and picturesque entities.

The idylls show Milton's love of nature, books, solitude and contemplation. This last characteristic, which becomes so prominent in the poet's later works, especially *Paradise Lost*, was even noticeable in his earliest attempts, those of his school days. Always a deep student he grew more and more contemplative as time went on, ever striving to see how he might best force the grandeur of truth and reality on the human mind.

Although Milton strove hard to be true to nature, to paint things as they are, nevertheless, a few mistakes crept into his work. In vindication of these we may say that our poet was not a product of the localities he so well describes, but rather a city-bred youth (hence we can easily see how his Horton home and the rural scenery must have been a joy forever.) He speaks of the eglantine as twisted, of the violet as glowing, of the reed as balmy. The pine tree is not "rooted deep as high," the elm is not star proof, nor does lightning singe the tops of trees. These inaccuracies may be due either to conventional language, used without meaning, or to emotions which the poet could find no words suitable to describe, as in the case of the "glowing violet." A number of like errors may be found throughout his works, but we may dismiss them by saying that they are too trivial to mar the beauty of work so great.

The epithets in *L'Allegro* and *Il Penseroso* are not like those of the school of Dryden

and Pope, culled from the "*Gradus ad Parnassum*," but are real; they instil proper emotions into the reader's soul; they are natural, as, for example, his "wand'ring moon,"—Horace's "*errantem lunam*." We can imagine the poet watching the phenomenon with such intense admiration that his own soul was carried away and wandered unconsciously with the moon through light and shadow.

So, in conclusion it may be said that though Milton in *L'Allegro* and *Il Penseroso* gives us a picture of rural content and peaceful woodlands, his touch is as sure and his images as true to life as poetic justice at least requires. JAMES J. SHERRY, '05.

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#### Opening of the Lecture Course.

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Next Wednesday evening in Washington Hall the university lecture course will be formally opened by William Howard Taft, Secretary of War. Mr. Taft will speak on conditions past and present in the Philippine Islands; and a most interesting lecture may be expected. After the lecture a reception will be tendered the distinguished visitor in the university parlors, where the students and members of the Faculty will have an opportunity to be presented. Such an occasion as that of next Wednesday is indeed rare, and will surely be thoroughly appreciated.

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#### Athletic Notes.

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To-day the Gold and Blue launches forth on another season on the gridiron. Whether or not they will be successful remains to be seen. From present indications we feel that the men under Coach Salmon will keep up the good record of the teams of the past. There is a fairly large squad out at present; though very light, on the average, they are a plucky, determined lot. This we can see from the manner in which they enter into the scrimmages. Wabash has a strong team and has already played two games which is to their advantage. Coach Salmon does not hope for a large score, as he says the team-work has not been sufficiently perfected to attain this result,

Of the new men Hurtzler, Church and Claire, are showing the best form.

\* \*

Draper's punts are averaging fifty yards. If "Bill" keeps this up he will be classed with the "Big Ones" this year.

\* \*

Coad, a Freshman from Omaha, is working well at quarter on the Scrubs, and should make an able substitute for Silver.

\* \*

The men under the careful training of Trainer Holland are all in good condition for this afternoon's contest. This is something unusual for so early in the season. Tom has brought them through all the knocks and bruises of early practice.

\* \*

Coach Salmon intends to use all the eligible men possible in this afternoon's contest, thus giving all a thorough tryout. The probable line-up for the game is:

L. E.	McNerney
L. T.	Claire
L. G.	Beacom
C.	Sheehan
R. G.	Donovan or Healey
R. T.	Fansler
R. E.	Shaughnessy
Q	Silver or Coad
R. H. B.	Bracken and Church
L. H. B.	Waldorf and Guntrie
F. B.	Draper.

\* \*

Notre Dame, this year, will have a trio of good kickers. Draper and Church are punting the ball far and high. Coad and Draper are putting drop kicks over the bars regularly from the forty-yard line.

\* \*

Coach Salmon has been drilling the new men on tackling with the aid of the new tackling bag.

\* \*

Corby Hall came to the front in opening Inter-hall football by electing L. E. Wagner, Captain and W. Emerson, Manager. The candidates are practising daily. Corby should lead all the other halls this year as it has a large number of experienced men, the most noteworthy of whom are: Captain Wagner, Herman, Flaherty, A.

and C. Winters of last year's Corby team; Pryor, Brennan and Gray of last year's Brownson team. Of the new men, King and Thompson are showing up well. Manager Emerson is endeavoring to arrange games with High Schools.

\* \*

The ex-Carrollites have organized and are practising daily. This team should be one of the fastest at Notre Dame as all the members have played together before.

\* \*

Don't forget to root, fellows! The team needs the encouragement of their fellow-students.

E. L. R.

\* \*

To-day's game with Wabash will give Notre Dame's supporters their first opportunity to judge the quality and fitness of the men to whom the duty of defending our goal line will be entrusted. Coach Salmon has taken advantage of every moment during the past week and as a result he has managed to whip the team into fair condition to withstand the onslaughts of the Wabash men. Any predictions as to the ultimate success or failure of this year's team made before to-day's game would be without any foundation. Coach Salmon has men, who, although much lighter than Notre Dame's representatives of past years, have a fair knowledge of football, are all hard workers and, above all, have more than their share of the grit that has made Notre Dame famous in the West.

\* \*

Sheehan and Beacom will likely form two of the centre trio with Healey, Donovan, Du Brul and Murray the leading men for other positions. There are a number of men out for the open tackle position, among whom are Fansler, O'Shea, Claire and Tobin. No one need worry about the end positions while Captain Shaughnessy and McNerney are in school. Silver is lighter than he was last season, but he is putting up his usual fast game. Coad, who has been acting as captain of the second eleven, will develop into a good man. There are any number of men who are striving to fill the places that Salmon, Lonergan and Nyere were in last year. So all in all the success or failure of this year's team will be written by the

men themselves. Constant work will be expected by the Coach from now on, and if his rules and instructions are followed the championship of Indiana will be where it belongs—at Notre Dame.

\* \*

In Captain Shaughnessy and McNerney, Notre Dame has a pair of ends that will compare favorably with any in the West. The Captain is a hard, willing worker, a man who understands the game, in every detail, and above all a man who has the good will and confidence of the rest of the team and the student body as well. McNerney, although practically a new man at Notre Dame, is not far behind his Captain in playing powers or popularity.

\* \*

Season tickets for this year's football games are on sale at the gymnasium box office. As the price, two dollars, is well within the reach of all, it is expected that all students will secure their tickets at once.

\* \*

The entries for the annual fall track and field meet will open Monday morning. The meet which takes place on Founder's Day, October 13, is a regular part of the day's exercises and also serves to give the Coach a line on the abilities of the men, so that he can map out his work for the winter track meets. For the past year or so the track teams of the University have been below the standard set by some of our championship teams; but it is to be hoped that this year will see a revival of the old spirit which put Notre Dame in a class by itself among the Indiana colleges, and up in the first rank among the larger schools.

\* \*

Coach Holland will have charge of the meet, and expects all entries to be handed in at once so that the work of handicapping can be finished before the day of the meet.

As the meet will be a handicap affair the new and untried men will stand an equal, if not a better chance with the old Varsity men who will run. The prizes which will be given to winners of first, second or third places in each event will be well worth striving for, if the natural loyalty to the Gold and Blue which every student is supposed to possess, be not sufficient to cause

him to don track suit and swell the size of the squad. The gymnasium is now in condition for those who may wish to train, and Coach Holland will be on hand every day. The events will be the 40, 220 and 440 yard dashes, the 880 and one mile runs, 40 yard hurdles, running, broad and high jumps, pole vault, 16lb shot put, discus throw and hammer throw. With the exception of the last two events the meet will be held in the gymnasium. As the time until Founder's Day is short no time should be lost by those who intend to compete. Names should be handed to Coach Holland at once.

\* \*

Dan O'Connor, the third baseman on the Varsity baseball team, returned to Notre Dame this week. There are now six Varsity players in school, and they should go a long way towards forming another one of our famous ball teams.

\* \*

Church, one of the new candidates for the back field, looks like a good man. He is fairly fast and a hard worker in every game, understands football, and is a good punter. He with Bracken, Hertz, Draper, Waldorf and Kelley, are the most promising of the candidates for the places behind the line.

\* \*

A charging machine, similar to that used by Coach McCornack of Northwestern, has been constructed, and the linemen have been using it every day. It is a new thing in Western football, but it has been adopted by many leading coaches. By its use, linemen are taught to charge fast and low and together.

\* \*

Corby, Brownson and St. Joseph Halls have their teams in the field, and Sorin is expected to follow suit soon. The teams seem to be evenly matched this year, and some close contests should result.

\* \*

Donovan and Healey are the leading candidates for the guard position opposite Beacom. Healey is a bit the heavier and is a little faster than Donovan, but both are good men and it will be hard to choose between them.

R. R. C.

## Card of Sympathy.

In behalf of the students of the University, the undersigned express their sympathy for Mr. Byrne M. Daly in the affliction he has suffered by the recent death of his father.

LOUIS J. SALMON  
HENRY MCGLEW  
THOMAS HOLLAND  
EDWARD SCHWAB  
THOMAS D. LYONS.

## Personals.

—A letter from Mr. Frost Thorn, Litt. B. '94, informs us that he is happily married and prospering in business at Nacogdoches, Texas.

—Mr. Joseph Kinney (Law, '02) has an excellent practice in Chicago. "Joe" will be remembered affectionately as fire-chief, law sage and general good fellow. We wish him further luck.

—Timothy T. Ansberry (Law, '94) is making an aggressive campaign as candidate for Congress in the Fifth District of Ohio, and reports are to the effect that he is sure to be elected.

—Mr. E. P. Collins (Law, '03) was a visitor to the University during the vacation. "Lot's" friends will be pleased to know that he has a prosperous law practice in Boston. The SCHOLASTIC wishes him continued success.

—Another wedding announcement comes from Mobile, Ala.; where Mr. John Joseph McPhillips will be married on Oct. 5 to Miss Lilly Marshall Higley. Mr. McPhillips was in attendance at the University from '81 to '91. He is to be wished all happiness and success.

—Robert E. Proctor (Law, '04) has entered into partnership with Judge Raymer, of Elkhart, Indiana, the firm name being Raymer & Proctor. He visited Notre Dame last Sunday, and it afforded much pleasure to his many friends to meet and congratulate him on his excellent prospects.

—Orrin White (B. S., '02) paid his old friends at the University a visit this week. Mr. White has been a member of the Faculty of Columbia University in Portland, Ore., since his graduation, which position he has now given up to take a two years' course in designing at the University of Pennsylvania.

—Joseph J. Cooke (Law, '97) of Beardstown, Ill., is candidate for senator in the 30th senatorial district of his state. He is

regarded as a young man of exceptional ability, and his wide acquaintance and popularity assure him of election. For several years he served as city attorney of Beardstown.

—Albert J. Galen (Law, '98) of Helena, Montana, has just been nominated for Attorney-General of his state. In his letter to the Dean of the Law Faculty he states that he has met with very gratifying success in the practice, and that he greatly appreciates the inestimable service rendered at Notre Dame in shaping his character.

—Mr. Francis E. Hering, Litt. B. '98, LL. B. '02, is again the Democratic nominee for Congress from the 13th Congressional district. The fact that Mr. Hering accepted the nomination only after the greatest persuasion shows how highly he is regarded by the party; a regard which—leaving politics out of the question—is very general.

—We are this week in receipt of a notice of the marriage of Mr. Peter Kuntz, Jr., to Miss Teresa Virginia Costello of Dayton, Ohio. Mr. Kuntz is well remembered at the University as one of the stellar performers in the college theatricals during the years of '98 and '99. His many friends among both the students and Faculty extend their most cordial felicitations to himself and wife.

—Old students will be pleased to learn that Rev. Matthias J. H. Oswald, C. S. C., who graduated in 1901, was ordained priest Sept. 21, 1904, at Washington, D. C. Father Oswald sailed for Europe the day following, and will celebrate his first Mass Oct. 2 at Tawern, Germany. Thence he will leave at an early date for India where he will take up work in the foreign missions. The best wishes of his old friends and associates at Notre Dame go with him.

—The following paragraph from the *Jeffersonville Evening News* requires no comment:

Colonel William Hoynes, who was the Republican candidate for congress in the South Bend district in 1888, has declared for Judge Parker. Colonel Hoynes is a well-known educator, being a member of the faculty of Notre Dame University. He casts his fortunes with the Democrats in this campaign because he believes that President Roosevelt has deflected the government from that wise yet conservative policy in which it was directed for a century and which kept the country free from the entanglements that are so common to Europe. He believes in a "world power," but it should be a power gained through peace and not through war.

—Rev. E. W. J. Lindesmith was a visitor of the University last week. This distinguished visitor, who is chaplain of the U. S. A., comes of a long line of martial ancestors, being the great-grandson of a soldier of the Revolution, the grand-nephew of two soldiers of 1812, the grandson of a soldier of 1812, and the son of a volunteer

soldier of the Civil War. We are indebted to Father Lindesmith for a collection of Indian relics, the work of a lifetime, which he presented to the Catholic Soldiers' Memorial Hall of the University. A life-size portrait of the Rev. Father hangs on the wall of the alcove opposite the main parlor.

—Visitors' registry for the week:—Daniel Carroll, Columbus, Ohio; J. H. Hartwell, Mishawaka, Ind.; Mrs. S. Wilson, Charleston, W. Va.; Peter Koenig, Mrs. F. Kuhn, Mrs. C. Robertson, Detroit; Miss Minnie McClung, Muncie, Ind.; Mr. and Mrs. J. M. Oanger, Cincinnati, O.; Clarence Weckerser, Mr. and Mrs. Fred Weckerser, Miss Julia Patternmaker, Daton, Ohio; Oscar W. Morris, Mrs. J. Morris, Buchanan, Mich.; Mr. and Mrs. George T. Murdock, Elkhart, Ind.; Mrs. W. J. Murdock, Joliet, Ill.; Miss Emma Murdock, Indianapolis, Ind.; Mrs. J. M. Olston, Parkesbury, W. Va.; Collin H. Dunnahoo, Lillia Dunnahoo, Worcester, Mass.; Mr. and Mrs. E. T. Dooley, Miss Alice Dooley, Yoakum, Tex.; J. Bathfoller, South Bend, Ind.; S. U. Gapen, Eli Gapen, Lee Duncon, Chicago; Miss Emily M. Johnson, Syracuse, N. Y.; Miss Cora Genrick, Kalamazoo, Mich.; Miss Agnes A. Burger, Brooklyn, N. Y.; Mrs. W. Bosler, Louisville, Ky.; Mrs. W. T. Andrews, Washington, D. C.; Mrs. W. G. Blish, Niles, Mich.; Mrs. T. A. Lankin, Mishawaka, Ind.; Miss Gertrude Hilton, Flint, Mich.; Mr. and Mrs. A. A. Thomas, Iona, Mich.; J. Lamprey, St. Paul, Minn.; Mr. and Mrs. W. C. Tarbel, Jackson, Mich.; W. W. Parrish, A. Parrish Momence, Ill.; Mr. and Mrs. James Burns, Chicago; Mr. and Mrs. G. S. O'Brien, South Bend, Ind.; H. A. Dolan, Portland, Maine; Mr. and Mrs. D. J., Miss S. E. and Mr. A. M. Geary, Oil City, Pa.; Misses Carrie and Bell Mattingby, Miss Lenor Alward, South Bend, Ind.; Miss Dolly Murphy, Benton Harbor, Mich.; Miss M. Quiford, Goshen, Ind.; Miss A. Quiford, J. F. Brennan, St. Louis, Mo.; S. B. Roberts, Armour, S. D.

#### Local Items.

##### STATIONERY OFFICE HOURS.

For Brownson, Sorin, Corby, St. Joseph and Holy Cross Halls.

9.30 to 10 a. m., Thursdays excepted.

9 to 9.30 a. m., Thursdays.

3 to 3.30 p. m. Mondays, Tuesdays and Saturdays.

For Carroll Hall.

4 to 4.30 p. m., Mondays, Tuesdays and Saturdays.

8.30 to 9.30 a. m., Thursdays.

Students of the different departments will

please make note of the hours assigned to their respective Halls and arrange to procure stationery, shop orders and other necessities at the proper time.

—An error was made in these columns last week in the statement that the retreat for the priests of the archdiocese of Chicago was conducted by the Rev. D. A. Clarke. That retreat was conducted by Rev. Walter Elliot, C. P., of New York, a student of the University '55-'57, to whom we tender an apology for the mistake.

—Many of the students, old as well as new, have acquired the habit of spitting in the corridor. This habit is as unsanitary as it is disgusting. To walk through the halls and see on the floor particles of phlegm or signs indicative of one who chews tobacco, is anything but a pleasant sight to greet our visitors. The disgusting feature of such a practice is so evident that it will not be discussed further. To clearly understand the unsanitary condition produced by the sputum on the floor, a knowledge of the fundamental principles of bacteriology is most necessary. Bacteria is microscopic unicellular plants. In every person's mouth bacteria, pathogenic and non-pathogenic, are found in numberless quantities. So in the spittle are contained large numbers of them, and when this is ejected on the floor and has evaporated, the bacteria which was in it, being very light are capable of being lifted into the air by the slightest disturbance and then are inhaled by another person. Now it is possible for one to have the specific germ of some disease in his body and not be afflicted with that or any other because his condition is such that his system can withstand the attacks of the microbe. But if by the manner described above that same germ would be introduced into the system of another person it is very probable that the conditions to prevent its growth would not be met and sooner or later he would become afflicted with the disease that the one from whose mouth the microbe had come was immune to. Realizing the importance of this fact many of our larger cities have passed ordinances prohibiting spitting on the sidewalks and on the floors of public conveyances; also many states have passed similar laws in regard to the railroad coaches. That these laws are based on the discoveries of science is in itself significant and their enforcement salutary. Students being better informed on such subjects are looked to and should set the example. As it is through gross carelessness that this offence is committed there is no reason why that in the future our surroundings should not become more sanitary.